A PASTORAL LETTER FROM The Lord Biſhop of *MEAUX* TO THE New Catholics OF HIS DIOCESS.

James Benigne, *By Divine Providence, Biſhop of* Meaux: *To the New Catholics of our Dioceſs, Greeting and Bleſſing in our Lord.*

AT the approach of the Holy Day of *Eaſter* you ought to be touch'd with a pious deſire of Communicating with your Brethren. It is JESUS CHRIST himſelf, who invites you to this Banquet of Peace, and you ought to believe what he ſays to you by my Mouth: *With deſire have I deſired to eat this Paſſover with you.* For although he deſires always to keep the Paſſover with his Diſciples; that the Dining-room, and the Great-Hall where he will keep this Feaſt be always ready, the

I. *Obligation to Communicate at* Eaſter.

Luc. 22. 15.

Church always open, and the Table always furnish'd: Nevertheless it is chiefly upon these Holy Days he calls his Children to his Banquet; and you, my Dear Brethren, are those whom of all his Children, he most desires to see at his Table, since 'tis there you will give the last mark of your sincere Union with his Church.

2 Chron. 30. Call to your remembrance, the Holy King *Ezechias*, and the Solemn Passover which he celebrated in *Jerusalem*. He was not only content to call thither all those of *Juda*, that is to say, those who alw[illegible]v'd in Unity with the People of God in the Worship of the Sanctuary, and in submission to the true Priesthood which God had establish-

Ibid. 5, 6. & seq. ed by *Moses*: But he resolved with the consent of the *Sanhedrim*, and all the People of *Jerusalem*, to send Messengers

1 bis to the Ten Schismatical Tribes, who from the time of *Roboam* had separated themselves from *Juda* and from the Temple; *and he sent them Letters to the end that being converted with all their Heart to the God of their Fathers*, they would come with their Brethren (whose Communion they had forsaken) to celebrate the Passover at the place which the Lord had chosen.

Ibidem 10, 11. As the Messengers of this Pious Prince, went diligently

Ibidem from City to City, the greatest part scoffed at them, and every one that acquiesc'd to the Councel of *Ezechias*, and the sweet invitation of their Brethren, went to celebrate the Passover in *Jerusalem*, at the place of Unity and Peace. This my Brethren, is the treatment which the Church approves. Since this unhappy defection of the foregoing Age, since this deplorable Apostacy which hath torn from the Church whole Nations, and which seems to prepare the way for the Kingdom of Antichrist, according to the

2 Thess. 2. 3. Prediction of the Apostle, we have not ceased to put our Erring Brethren in mind of those most happy Days, in which our Fathers did eat together the Bread of Life, and according to the Precept of St. *Paul* did guard the Sacred

Band

Band of Christian Fraternity. But the greatest part being prepossessed with the blind hatred which their Ministers had inspired them with, made a Mock of us; and every one that calls to mind our Antient Unity, whereof they carry an Impression in their Breast, through Baptism, are returned to *Jerusalem*, that is to say, to the Catholic Church, where God has established his Name, and the profession of Christianity for ever.

Finally the Grace of God hath abundantly manifested it self in our Days. A King as Religious and as Victorious as *Ezechias*, has invited the Trangressors of *Israel* to return to the Unity of *Juda*, that is to say, the Erroneous and the Schismatics to return to the Peaceable and the Orthodox; and we have seen something of that which is written in the Holy Prophet *Osea*: *At that time the Children of* Judah *and the Children of* Israel *shall assemble themselves together, and shall set over them one Head*; that is to say, the Catholics and the Schismatics, should with one accord acknowledge the Chief, whom God had given them, JESUS CHRIST in the Heavens, and on Earth St. *Peter*, who lives in his Successors to govern the People of God according to his Word. So the Separatists of whom it was said, *Call ye those, for whom there is no Mercy*, are come *in as great number as the Sand of the Sea*, to the end, they may receive Mercy; *and instead of what was said to them, ye are not my People; they are called the Children of the living God.*

Osea 1. 11.

Ibidem. 6.

II. *That the Pastors of the Catholic Church are the only true Pastors.*

I do not marvel, my dearest Brethren, that you are returned in Troops, and with so great ease to the Church, where your Ancestors have served God. The same foundation of Christianity, and as I have already said, the Character of Baptism has secretly recall'd you thither: NOT ONE OF YOU HATH SUFFERED VIOLENCE, EITHER IN HIS PERSON OR GOODS. Let them not bring you these deceitful Letters which are addressed from

from Strangers transform'd into Paſtors, under the Title of Paſtoral Letters *to the Proteſtants of* France, *who are fallen by the force of Torments.* Theſe Letters concern you not, otherwiſe than as they are made by People, who could never prove their Miſſion: So far have you been from ſuffering Torments, that you have not ſo much as heard them mention'd. I hear other Biſhops affirm the ſame: But for you, my Brethren, I ſay nothing to you, but what you may ſpeak as well as I. You are returned peaceably to us, you know it. When I preach'd the holy Word, the Holy Ghoſt made you perceive I was your Paſtor. I have ſeen you crowding about our Pulpit with the ſame earneſtneſs as the reſt of my Flock: the wholeſom Doctrine entred into your Hearts as you heard it expounded clearly to you; and the Doubts which Cuſtom more than Reaſon had form'd in your Minds, yielded by little and little to the Truth. Nothing could hinder you from acknowledging that I was in the place of thoſe who planted the Goſpel in theſe Countries: You have reverenc'd them in my Perſon, tho' unworthy. I have not preach'd to you any other Doctrine than that which I have receiv'd from my holy Predeceſſors, as every one of them hath followed thoſe who went before them, ſo have I done the ſame. Look upon all the Biſhops, who round about you, and even through the whole extent of this Kingdom, we have all the ſame Glory which we will not ſuffer to be taken from us. In this Succeſſion a double Language has been never heard. The Biſhops that ſeparate from our Unity, ſuch as are they of *England*, *Suedeland* and *Denmark* at the moment of their Separation, manifeſtly renounced the Doctrine of thoſe who had Conſecrated them. It is not ſo among us, united always to the Chair of St. *Peter*, where from the beginning of Chriſtianity we have acknowledged the Band of Eccleſiaſtical Unity, we have never condemned our Predeceſſors, and

we

we leave the Faith of the Churches ſuch as we found it. We can ſay without fear of being reprehended, that they cannot ſhew any change in the Catholic Church, unleſs in thoſe matters of Ceremony and Diſcipline, which from the firſt Ages have been always held for indifferent: As for thoſe inſenſible changes which they accuſe us to have introduc'd in Doctrine; in that they call them *inſenſible*, it is enough to convince you, that there are none marked out, and that they cannot ſhew an innovation by any one poſitive matter of Fact. But what they cannot ſhew us, we are ready to ſhew to all thoſe who have forſaken us: There has not been any Interruption of the Antient Doctrine in any part of the Chriſtian World, but is known; the date of the Innovation and Separation no Perſon is ignorant of. If there had been ſuch changes among us, the Authors would have been named; the Spirit of Truth, which is in the Church would have noted them, and their Names would have been infamous as that of *Arius*, *Neſtorius*, *Pelagius*, *Dioſcorus* and *Berengarius*. So that all they have told you of theſe inſenſible changes in Doctrine, of which they have not produc'd one example in the Chriſtian Church, is no other but an empty Accuſation without any matter of Fact to ſupport it; and ſeeing you underſtand the Doctrine which I declare to you, and that which the other Catholic Biſhops alſo declare to you, you ought by no means to doubt, but that you hear in our Diſcourſe, thoſe who firſt preach'd the Goſpel, and in them the Apoſtles, and in the Apoſtles him who ſaid, *Go, Teach and Baptize, and behold I am with you even to the end of the World.* Matth. 28. 19, 20.

So when your Miniſters told you, You needed not trouble your ſelves about the Succeſſion of Chairs and Paſtors, provided you kept the right Doctrine, and true Underſtanding of the Scripture; they ſeparated that which Jesus Christ hath been pleas'd to render inſeparable:

ble: And it is in vain they boaſted of underſtanding the Scriptures, when in the mean while they rejected the Means by which it hath pleas'd God to tranſmit it. It was his Will that it ſhould come to us from Paſtor to Paſtor, and from Hand to Hand, without the leaſt ſuſpicion or appearance of Innovation. By this means we come to know what hath always been Believ'd, and by conſequence what ought always to be Believ'd. It is, as I may ſay, in this (*always*) that the force of Truth and the Promiſe is evidenc'd: and the whole is loſt, if an Interruption be found but in one only Point.

2 Tim. 2. 2. ——*Thoſe things which thou haſt heard from me* (ſays St. *Paul*) *before many witneſſes, commit thou to faithful men, who ſhall be fit to teach others alſo.* To ſeparate the wholeſom Doctrine from this Chain of Succeſſion, is to ſeparate the River from the Channel: and to vaunt themſelves of the Underſtanding of the Scripture, when they acknowledge they have loſt the Stream of Tradition in their Paſtors, is to vaunt of having preſerv'd the Waters after the Pipes are broken.

III. *That the Author of the falſe Paſtoral Letter, to thoſe who are fallen, imitates in vain the Language of St.* Cyprian, *whoſe Doctrine condemns him as a falſe Paſtor.*

Do not therefore hearken, My Well-beloved, to the Words of Falſhood, and ſuffer not your ſelves to be ſeduc'd by theſe Pretended Paſtoral Letters which they addreſs to you from ſo many Parts, and in ſuch different Forms. That which hath for its Title, *A Paſtoral Letter to the Proteſtants of* France *who are fallen through Torments*, is not the better for being full of Words which that great Biſhop and Martyr St. *Cyprian* addreſs'd to the Faithful of *Carthage*, to exhort them to Penitence and Martyrdom. Thoſe who dare imitate the True Paſtors, and who uſe the Language of St. *Cyprian*, ought to conſider whether they can from ſo good a Title attribute to themſelves the Paſtoral Authority. But let them conſult this Holy Martyr; he will teach them, That the Church is One; That Epiſcopacy is One; That to poſſeſs it lawfully, it is neceſſary to aſcend by One continual Succeſſion even to the Source of Unity, that is to

Cypr. l. de Unit. Eccl.

ſay,

ſay, even to the Apoſtles, and even to him to whom only JESUS CHRIST hath ſaid, that he might found his Church upon Unity, *Thou art Peter, and upon this Rock will I build my Church, and the gates of hell ſhall not prevail againſt it; and I will give unto thee the keys of the kingdom of heaven, &c.* and alſo after his Reſurrection, *Feed my ſheep.* The ſame St. *Cyprian* will teach them, That from this Source of the Apoſtles, riſing from perfect Unity, all the Paſtors have iſſued: That from hence Epiſcopacy is One, not only in all Places, but alſo in all Times: That the Church, like a Sun, ſpreads her Rays through the Univerſe; but that it is the ſame Light which extends it ſelf on all Sides: That ſhe ſpreads her Branches, and cauſes her Streams to run through the Earth; but that there is but *one Source, one Chief, one Common Beginning, one ſelf-ſame Stock, and finally, one ſelf-ſame Mother, rich in the Fruits ſhe brings forth from her fruitful Womb.* And leaſt we ſhould imagine ſome Caſes might happen in which it might be lawful to ſeparate from the Unity of the Church, or reform her Doctrine, he adds theſe excellent Words, which I beſeech you, my Brethren, to conſider. *The Spouſe of* JESUS CHRIST *can never be an Adultereſs; ſhe cannot be corrupted, and her Chaſtity is inviolable. He that ſeparates himſelf from the Church to joyn himſelf with an Adultereſs,* thus he treats the Sects that are ſeparated from the Unity of the Church, *hath no part in the Promiſes of* JESUS CHRIST; *he is a Stranger, he is Profane, he is an Enemy. He cannot have God for his Father, ſince he has not the Church for his Mother.* 'Tis in vain that he pretends to break the Holy Unity, which is founded on the Unity of the Father, the Son, and the Holy Ghoſt. *And can they believe* (purſues he) *that the Unity which is built on ſo firm a Foundation can ever be diſſolv'd? He that keeps not this Unity of the Church, keeps not the Law of God; he hath not the Faith of the Father and the Son, he hath not Life and Salvation.*

Matth. 16. 18, 19.

John 21. 17.

Do not you perceive, My Brethren, how oppoſite the Method which they uſe in your Pretended Churches is to that of St. *Cyprian*? Your Miniſters tell you without ceaſing, That to believe the Church without examining, is without examining to believe Men ſubject to Errour; and that to know the True Church which one may believe, one muſt by a diſcuſſion of particular Queſtions know beforehand the True Faith taught by the Scriptures. But you ſee that St. *Cyprian* takes quite another Method. To confound *by an eaſie and compendious Argument*, as he propos'd to himſelf, all Hereſies and Schiſms, he alledges the Authority of the Church: He knew nothing more manifeſt; and ſo far was he from ſuffering them to inquire after the Church by examining into her Doctrines, that he would have them know her firſt, and hold it for certain, that they cannot enjoy either the Law of God, or Salvation, or Life, when they are out of her Unity.

Id. init. lib. de Unit. Eccl.

This Great Man hath always follow'd the ſame Method: For when *Antonian*, one of his Colleagues in the Epiſcopal Dignity, was loth to condemn *Novatian*, and would firſt be inform'd of his Doctrine, St. *Cyprian* makes him this grave Anſwer: *As for that which concerns the Perſon of* Novatian, *ſince you deſire to be inform'd what Hereſie he has introduc'd, you muſt know, my dear Brother, before all things, that we need not curiouſly enquire what he has taught, ſince he hath taught out of the Church; let it be what it will, it is not Chriſtian, ſince it is not in the Church of* JESUS CHRIST.

Epiſt. 51. ad Anton.

So when Men ſeparate themſelves from the Unity, and, after the Example of *Novatian*, *ſend new Apoſtles to eſtabliſh their new Inſtitutions*, and their new Doctrines, in a word, to build a new Church; tho' they vaunt, like him, of Reforming the Church, and of reducing it as well to a Purer Doctrine as to a more Regular Diſcipline, they are ſo far from being admitted to prove theirs to be the True Church,

Ibidem.

Church, becauſe of the True Doctrine which they pretend to teach, that, on the contrary, they are convinc'd that they cannot have the True Doctrine, when they are not in the True Church, and when they would build a new one.

Let theſe Falſe Paſtors, who boaſt of *their being extraordinarily ſent to build the Church anew, fallen into Ruine and Deſolation*, hear St. *Cyprian*: Let them remember on what Maxims he founded his Epiſcopacy: And ſince they cannot ſhew us a Miſſion like his, let them ceaſe to imitate the Language of ſo great a Biſhop, and to aſſume to themſelves his Authority. Conf. of Faith. Art. 31.

IV. *How often the Heretics abuſe this Paſſage of the Goſpel*, If two or three are gathered together in my Name, there am I in the midſt of them.

You have often heard them ſay, That you need not trouble your ſelves where the Church was, ſince JESUS CHRIST hath pronounced, *That in whatſoever place two or three perſons ſhall meet together in his name, he is there in the midſt of them.* It is a long time that the Heretics and the Schiſmatics have abuſed this Paſſage: They ſerve themſelves of the times of St. *Cyprian*, to authoriſe the Aſſemblies which they hold a part. But this Holy Martyr confounds them by the foregoing words where JESUS CHRIST ſpeaks in this manner, *If two of you ſhall agree together on Earth, as touching any thing that they ſhall ask, it ſhall be done for them of my Father which is in Heaven*; where at firſt ſight it is manifeſt, that theſe two who agree together ought to be in the Body, and Chriſtian Unity, in Common Fraternity. *If two*, ſays he, *of you*, that is, as St. *Cyprian* underſtands, If two or three Children of the Church, two or three who are together in Communion, ſhall aſſemble themſelves in the name of JESUS CHRIST, he will be in the midſt of them, and will hear their Prayers. Secondly, ſays this Holy Doctor, *It is neceſſary that theſe two or three be united. And*, continues he, *how can they unite themſelves with any one, when they are not united with the Body of the Church, and with all the Fraternity?* *The Explication of this Paſſage by St.* Cyprian, *and the Conviction of Paſtors without Miſſion.* Cypr. lib. de Unit. Eccl. Ibid.

nity? How can two or three be aſſembled in the name of JESUS CHRIST *if it be apparent at the ſame time that they are ſeparated from* JESUS CHRIST, *and from his Goſpel?* FOR WE HAVE NOT SEPARATED OUR SELVES FROM THEM, BUT THEY HAVE SEPARATED THEMSELVES FROM US: *And ſince that Hereſies and Schiſms are always poſteriour to the Church, as they have formed different Conventicles, and diverſe Aſſemblies, they have forſaken the Head, and the Origine of Truth.* Lend an Ear, my Brethren, to this Deciſion of St. *Cyprian*: he points at thoſe who came after, thoſe who ſeparate themſelves from the Church which they found eſtabliſhed, thoſe who make themſelves new Aſſemblies, who upon that account are incapable of aſſembling in the name of JESUS CHRIST; and ſo far are they from being permitted to juſtifie their Separation, and their new Aſſemblies upon this ground, becauſe they Preach the Goſpel, and becauſe JESUS CHRIST is with them, that it is manifeſt on the contrary according to the Doctrine of St. *Cyprian*, That they are ſeparated from JESUS CHRIST and from the Goſpel, in as much as they ſeparate themſelves from the Church, and account themſelves obliged to form a new one.

And to the end they may the better underſtand of what Church this Holy Martyr would ſpeak, it is of the Church which acknowledges at *Rome* the Head of her Communion, and *in the place of* Peter, *the* eminent *Degree of the Sacerdotal Chair*, which there acknowledges *the Chair of* Peter, *and the Principal Church, from which the Sacerdotal Unity hath taken its Original*; Finally, which there acknowledges a Biſhop endow'd with ſo eminent a Prieſthood, that the Emperour who aſſumed among his other Titles, that of *Pontifex Maximus*, or High-Prieſt, could no more endure him in *Rome*, than he could a *Cæſar* in the Armies diſputing the Empire with him.

Epiſt. 31. ad Anton.

Epiſt. 54. ad Corn.

Epiſt. 51. ad Anton.

Why

Why do not theſe Coyners of Paſtoral Letters, who to adorn their deceitful Diſcourſes, catch up Fragments of St. *Cyprian*, take all his Doctrine intire? Why do not they tell you with him, *That there can be no Martyr out of the Church, that ſince they are ſeparated from its Unity, it is in vain they ſhed their Blood for the Confeſſion of the Name of* JESUS CHRIST; *that the ſtain of Schiſm cannot be waſhed out by Blood, nor the crime expiated by Martyrdom*; That there can be no Charity out of the Church; and ſo whatſoever Torments they endure out of her Boſom, they are of that kind of which St. *Paul* ſaid, *If I deliver my Body even to be burned, if I have not Charity, all this will avail me nothing*? If then theſe pretended Paſtors will ſpeak the Language, and attribute to themſelves the Authority of the true Paſtors, let them ſhew us the Original of their Miniſtry; and like St. *Cyprian*, and the other Orthodox Biſhops, let them make us ſee that they are deſcended from any Apoſtle; let them ſhew us the Eminent Chair, where all the Churches preſerve the Unity, where principally ſhines the Concord and Succeſſion of Epiſcopacy. Open your ſelves, my Brethren, the Books which you call your Eccleſiaſtical Hiſtory; 'tis *Beza* that has Compoſed it. Open the Hiſtory of theſe falſe Martyrs whoſe unhappy number they would have you to augment; you will find, that the firſt who model'd the Churches in *France*, which you call Reform'd, were of Laics made Paſtors by the Laics, and by conſequence, always Laymen, who dar'd at all times to take the Law of God in their Mouth, and without power Adminiſter the Holy Sacraments. Call to your Remembrance, *Pierre le Clerc*, a Wooll-carder: I do not ſpeak it in ſcorn of his Profeſſion, or to revile an honeſt Trade; but to tax the Ignorance, the Preſumption, and the Schiſm of a Man, who without having Predeceſſor or Paſtor to ordain him, bolts out of his Shop to preſide in the Church. It is he who carved

Lib. de Unit. Eccl.

1 Corinth. 13. 3.

carved out the Pretended Reform'd Church of *Meaux* the firſt hatch'd in this Kingdom, in the Year 1546. It is he who hath erected a Prophane and Sacrilegious Chair againſt the Succeſſor of St. *Faron* and St. *Sainctin*. Thoſe who founded the other Churches have nothing more to brag of; all are Laymen created Paſtors by the Laity, contrary to all the examples of Antiquity, againſt the Univerſal practice of the Chriſtian Church, where they have never ſeen a Paſtor, who was not ordain'd by other Paſtors; and contrary to the Authority of the Scriptures, where the Holy Ghoſt neither preſcribes nor ſhews us any but this means to perpetuate the Eccleſiaſtical Miniſtry. Behold, my Brethren, the Original of the Miniſtry under which you were. But if a *Luther*, a *Bucer*, a *Zuinglius*, a *Peter Martyr*, if other Prieſts and Religious lawfully Ordain'd in the Catholic Church made themſelves Miniſters of the erring Multitude, without mentioning other Reaſons which condemn their Raſhneſs to exerciſe this new Miniſtry, they were oblig'd to Apoſtatize from the Faith of thoſe who Conſecrated them. They made them Prieſts in ſaying to them, that they gave them power to *transform by their Holy Benediction the Bread and Wine into the Body and Blood of* JESUS CHRIST, *and to offer them in Sacrifice for the living and the dead*; they were Conſecrated in this Faith, but were forc'd to renounce it before they could be qualify'd to exerciſe their new Miniſtry; ſo they carry in their Forehead the mark of Innovation, and the ſeperating Herds ſo little acknowledged their Ordination and Miſſion which they receiv'd in the Church, that this weak Biſhop of *Troy* (I do not name him ſo of my ſelf, 'tis the Eccleſiaſtical Hiſtory of *Beza* which gives us this Idea) after having embraced the Pretended Reformation obtained not without trouble and much entreaty that they would permit him to be a Miniſter; ſo unprofitable did they believe all that which he had before receiv'd. So all theſe Founders of the pretended

Pontific. de Ordin.

Anton Caraccioli.

Beza Hiſt. Eccleſ. lib. 2, & 6.

pretended Churches are People without Authority and without Miſſion. It is from thence that they who compoſed theſe Paſtoral Letters are deſcended; and for all that (forſooth) they ſet up for *Cyprians* and *Athanaſius's*. But their error is manifeſt; and although they endeavour to counterfeit the Language of the Holy Biſhops, yet ſince they have neither Succeſſion, nor Authority, nor Doctrine, you cannot look upon them but as falſe Apoſtles, *and deceitful workers transform'd*, as St. *Paul* ſays, *into Apoſtles of* JESUS CHRIST. 2 Corinth. 11. 13.

V. *That the pretended Paſtoral Letters are full of Paſſion and an intollerable bitterneſs againſt us.*

Thus you ſee nothing in the Writings which they addreſs to you, but a bitter Zeal, paſſionate Sentiments, and a manifeſt abuſe of the Word of God. The Author of the *Letter to the Proteſtants fallen through fear of Torments*, treats thoſe who have *rendred themſelves*, as he calls it, *before the Combate*, that is to ſay, without being tormented, as a People for whom there is no Mercy; and applying to them a Paſſage of St. *Paul*, from whence there is nothing left them but Deſpair, he vouchſafes not ſo much as to exhort them to Repentance. Another gives his Letter this Title; *To our Brethren who groan under the Captivity of Babylon:* and renews, by this only Title, all the as vain as injurious Applications of the *Apocalypſe*, which they are ever making, to render the Church odious to you. All the reſt is of a piece, and the whole anſwers the furious Title. He ſpeaks to you of nothing but *the horrour you ought to have of Popery: To the end you may be preſerv'd*, as he ſpeaks, *in this juſt horrour of Popery, ſuch as it deſerves: forget not*, purſues he, *continually to fix your Eyes upon all its Deformities; have a care of looking upon it thro' thoſe Qualifications which the Doctors of Lies caſt before our Eyes of late.*

To thoſe who groan under the Captivity of Babylon.

Horrible Calumny touching the Litanies and Prayers to Saints.

You underſtand well this Language; you know it to be the ſame Spirit which told your Miniſters, That the *Expoſition of the Catholic Doctrine*, which I publiſh'd, altho' it

it was taken Word for Word out of the Council of *Trent*, and that for this Reaſon ſo many Biſhops, ſo many Cardinals, ſo many Doctors, all the Clergy of *France*, the Pope himſelf, and finally, the whole Church had approved it, was not our true Doctrine, but a deceitful Softning and Diſſembling it, where the whole Church, and the Pope himſelf, were entred into a Conſpiracy with me to circumvent you. What Prodigy cannot Men believe, when they believe ſuch things as theſe? But thoſe who would ſeduce you, have no other means but this to preſerve the Horrour which they breath'd into you againſt us ſince the beginning of the Pretended Reformation. If they had not diſguis'd our Sentiments to you, they had wanted means to improve into Schiſm the Averſion to the Church which they would create in you. A Hatred ſo violent cannot be entertain'd, but by continuing the ſame Calumnies; and when they exhort you to reject the *Qualifications* of Popery, by conſidering without ceaſing all its *Deformities*; if you underſtand their Language, 'tis as much as to ſay, That you muſt judge of our Sentiments, not by the *Public Profeſſion* which we make, but by that which our declar'd Enemies impute to us; and that you ought not to know our Religion but in their Calumnies. Without this, perceive you not that they would not dare to ſay, as do's this furious Author, That our Religion was the *Religion of the Devil*; a *Religion of Brutes, fill'd up with Idolatry, and Jewiſh and Pagan Ceremonies*? Open your Eyes, *My Dear Brethren*; acknowledge the Malice and bitter Zeal of thoſe who from the beginning would make you Martyrs of the Schiſm. I do not pretend here to enter into Controverſies: But with what Conſcience can they write to you, That you are made to ſay the *Litanies* in a Barbarous Language, to the Honour of the Creatures, and to the Diſhonour of the Creator? Read theſe *Litanies*, ſince you have them in your Hands, not only in the *Latin*

Tongue,

Tongue, which theſe furious Men mean by *Barbarous*, but alſo in the *French*. Is it to ſay the *Litanies* to the Diſhonour of the Creator, to ſay at firſt, *Lord, have mercy upon us: Chriſt have mercy upon us: Chriſt hear us: Chriſt graciouſly hear us: God the Father Eternal, God the Son, Redeemer of the World; God the Holy Ghoſt, have mercy upon us: Holy Trinity, One God, have mercy upon us?* Having laid this Foundation of our Hope, is it to ſpeak to the Honour of the Creature, and to the Diſhonour of the Creator, to ſay, *Holy Mary, pray for us: Holy Mother of God, pray for us: Te Holy Angels, pray for us: St. Peter, pray for us*: and the reſt? Do's not this manner of naming the Saints in the *Litanies*, viſibly place them rather in the number of thoſe that *Pray*, than of thoſe that are *Pray'd to*, as all our Doctors have taught?

But how profitable ſoever their Prayers appear to us, our Devotions ſtop not there. We return preſently after to JESUS CHRIST, whom we conjure by all his Myſteries, and by all the Names which he has taken to aſſure us of his Goodneſs, *to deliver us from all Evils*, of which the greateſt and moſt terrible is *Death in Sin*. We continue the *Litany* in praying God to bleſs all the Children of the Church, and to endue them with his Graces, of which a pious Enumeration is made. Finally, we three times invoke the *Lamb who takes away the Sins of the World*; and after an admirable Pſalm, and many other Prayers addreſs'd to God, the Prieſt offers up the Vows of his People, which he prays him favourably to hear for the Love of his Son JESUS CHRIST our Lord. Behold theſe *Litanies* which we ſing to the Honour of the Creatures, and to the Diſhonour of the Creator! Is it thus then we eſtrange our ſelves from God? Is it thus we injure the Creator, when we begin with him, and end with him, and in the middle joyn our ſelves to the Company of his Friends, to pray to him in their Communion? After all, what

have they to ſay to this Prayer, *Pray for us*? Is it not
1 Theſſ. 5. 25. word for word St. *Paul*'s in many places? Is it more injurious to the Creator, becauſe in the ſame Spirit we addreſs to the Saints that live with him? Let us paſs over your captious Queſtion, Whether they hear us or no? A captious Queſtion I ſay, ſince it cannot be ſaid of the Holy Angels that they hear us not, thoſe of whom it is expreſly written,
Rev. 8. 3, 4, 5. That *they preſent our Prayers to God.* This Reaſon then do's not hinder, but that we may ſay to them, *Ye Holy Angels, pray for us*; and at laſt we muſt come to this Cavil, to diſtinguiſh the Beatified Souls from the Holy Angels, with whom they are united by the ſame Illuminations, the ſame Graces, and by an Eternal Society. But once more let us lay aſide this: To decide the Queſtion, if our *Litanies* are to the Diſhonour of the Creator, is it not enough that it is clearly reveal'd by God, that this Prayer, *Pray to God for us*, do's not take any thing away from God? Is not the thing evident of it ſelf? do's it take off our Hearts from God? Where do we place our laſt End, where do we fix our Heart and our Confidence, when we ſay, *Pray to God for us*, if not in God? But by whom do we ask the Saints to pray, if not by JESUS CHRIST? Is not this the Faith of the Council of *Trent*, and of the whole Church, That the Saints themſelves are not heard, neither can obtain any thing for us, but by JESUS CHRIST? So far is the Prayer by which we deſire them to pray for us, from weakning our Confidence in God, and in our Saviour, that it entirely preſuppoſes it, as much as the like Invitation which we make to our Brethren who are on Earth.

VI. *The ſame Author's Calumnies upon account of Images.*

But then it ſeems our Images, and the Honour which we render them, cauſe an Abhorrence. Again, once more, my Brethren, let us not diſpute; let us not run into Controverſie. But ſuffer me to ſpeak in ſimplicity, and with a Fraternal and Paternal Integrity, to thoſe who have not yet had the Power to get out of their vain Scruples. Will you

you believe an Injury is done to God, in kiſſing, as we do, the Book of the Goſpel? to riſe up to honour it when it is carried in Ceremony, and to bow your Head before it? The Miniſters, you will ſay, have not taught us this. I know it; and the Dryneſs of their Devotions reaches not to theſe tender and affectionate Actions, though they teſtifie and excite Devotion and interiour Fervour. But this, you will reply, is not written. What an Error is it to deſire every thing ſhould be written, even to the leaſt Particular? Is it not enough for the Perfection of the Holy Scripture, that the Fundamentals are written; and the Church the faithful interpreter of thoſe Fundamentals in Faith which the Scriptures contain, ought ſhe not alſo to be a ſufficient Guarantee for all the reſt? But, my Brethren, without diſputing, I ask you; Is it written any where, That it is good to Swear upon the Goſpel? Do they make difficulty of this in the New Reformation? And at the ſame time, is it by the Ink, or by the Paper, or by the Letters and Characters that they Swear? Is it not by the Eternal Verity which theſe things repreſent? How would you treat thoſe who were afraid to make this Oath, and how would you call this vain Scruple? Would not you declare it to be a Weakneſs, and a Superſtitious Fear? Now what is the Image of the Croſs, but another manner of Writing that which is written in the Goſpel, and of which it is an abridgment, That JESUS CHRIST is our Saviour by the Croſs? If this be not true, if it be not true that JESUS CHRIST hath Redeemed us by the Croſs, let them ceaſe, as an Holy Pope ſays, to Preach it, and to write of it. But if it be truly a Myſtery of Faith and Piety, why do they not write it all manner of ways that can be? And wherefore ſhould not this Scripture of Images be as Venerable, as that which is made upon Paper? Are not Paper and Letters the Work of Mans Hand, as well as Sculpture and Painting? But who do's not ſee, that in all theſe things

That the Accuſations they bring againſt us in this matter, proceed from Ignorance and Superſtitious Fears.

we regard not what they are, but what they ſignifie? and that it is no leſs an Error, no leſs a Superſtition, to be afraid that the Honour which we give to an Image terminates in the Marble or the Metal, than 'tis to be afraid that it ſtops at the Paper and Ink, when we touch the Goſpel to Swear upon it?

You will wonder your ſelves, my Brethren, I ſay it again to the *weak*, who yet retain the unhappy Relics of their Antient Errors: I ſay, you will wonder to hear your ſelves tax'd of Superſtition, and you will anſwer certainly, it is not your Vice. But tell me in the mean time, what is the fear which hinders you from making your Prayer to JESUS CHRIST upon your Knees before his Image, as well as before a Pillar or a Wall? For in ſhort, you muſt be always before ſomething; Why then do you not chooſe an Image of JESUS CHRIST as well as a White Wall? Is this Image become incompatible with our Devotions, becauſe it repreſents to us the dear Object of them? But I ſee, My Wellbeloved, what 'tis you fear: You fear that your Genuflexion inſtead of Reaching to JESUS CHRIST will ſtop at the Wood, or the Ivory; as if this Genuflexion could of it ſelf paſs to any thing, without being directed by your Intention whether it ſhould tend? But do you not well know, that your Intention is to addreſs your Vows to JESUS CHRIST himſelf? Or fear you that JESUS CHRIST do's not know it? Or fear you that this Language of the Body ſignifies to him ſome other thing than that which the whole Church, and your ſelves conforming to her Intentions have a deſign it ſhould ſignifie? Acknowledge then once for all, that it is a groſs Ignorance, a pitiful Weakneſs, and a true Superſtition, to fear that in effect you Honour the Wood, when you have an intention to Honour JESUS CHRIST.

But you fear, ſay you, that then you ſhall not take the prohibition of the Decalogue ſufficiently according to the Letter:

ter: Very well, Take it then intirely according to the Letter, and tell me, that it is as unlawful to make Images, for it is written, *Thou ſhalt not make them*, as it is to fall down before them, becauſe it is written, *Thou ſhalt not proſtrate thy ſelf before them.* Underſtand then, my dear Brethren, that it is forbidden to make Images, and proſtrate our ſelves before them in the Spirit of Pagans, believing that they are filled with a Divine Vertue, or that the Divinity incorporates it ſelf with them, as the Pagans did believe; in one word, with a deſign to ſerve them, to put our Confidence in them as the Pagans, and with them to ſay, *Deliver me, ſpare me, for you are my God*; for this was the true Character and Foundation of Idolatry, as *Iſaias* in this place, and the whole Scripture teaches us.

Exod. 20. 4. Ibid. 5. Iſa. 44. 17.

And ſay not, That if the *Pagans* believ'd theſe things, they were intollerably ſtupid; for ſo indeed they were: and it is not in vain that this Holy Prophet ſays in the Place juſt now cited, *They know not, they underſtand not, they have no eyes, they have neither ſenſe nor underſtanding, they make no reflection in their heart, they know nothing, they perceive nothing.* Is this enough to make you ſee, that the groſneſs of Idolatry in effect kept within no Bounds, and proceeded even to incorporate the Divinity, which they believ'd was Corporeal, with Matter? Now whereas in the courſe of time the Philoſophers bore above this Common Error of Mankind, it would be eaſie for me to ſhew you, that they always relaps'd into it in ſome kind, and in every Caſe, as the Apoſtle convinc'd them, they confirm'd the Impiety of the Public Worſhip in adhering to it. But without entring into theſe Diſputes, and to keep our ſelves to the Scripture, you ſee what it condemns when it forbids Images. The Catechiſm of the New Reformation agrees to it: It tells us, as I have remark'd elſewhere, and it is no pain to me to repeat it, ſince it is neceſſary for you to underſtand it; this Catechiſm

Ibid. 18. 19.

Cat. Dim. 23. Advert. to the Expoſ.

chiſm tells you, That *the Images which God prohibits in the Decalogue, are thoſe where the Divinity is believ'd to be repreſented as if it were Corporeal, and are look'd upon as if God ſhew'd himſelf there to us.* They cannot ſay that we have this Belief, without an inſupportable Calumny. They allow, that concerning the Divine Nature and the Creation our Belief is moſt pure: with this Belief it is impoſſible that we ſhould be Idolaters. We ſerve not Images; but we ſerve our ſelves of Images, to render us more attentive to the Pious Objects which excite our Faith. When you ſay, That the People place their Confidence in them, you raſhly judge your Brother: He is obedient to the Church, which ſo exactly diſtinguiſhes that which belongs to the Original, from that which belongs to the Repreſentative; and ſince he ſubmits to her Decrees, why will you not believe that he conforms his Intentions and Sentiments to hers alſo? If you at any time ſee a Taper lighted before the Image of a Saint, you will preſently believe that it is to ſerve the Image. You deceive your ſelves: This is to tell you, that this Saint is the *Light of the World*, and that you ought either to follow his Doctrine, or imitate his Vertues. If at any time we burn Incenſe before Relics, or, if you will, before any Image; 'tis as much as to ſay, that the Doctrine and the Examples of the Saints are a ſweet Odour of JESUS CHRIST, and that we ought, after their example, to ſend forth a like Perfume before God, and in the Church. When you judge otherwiſe, you judge the *ſervant of another*, contrary to the Precept of the Apoſtle. But you ſhall never perſuade either a *Frenchman* that his Vulgar Language can ſignifie any other thing than what Cuſtom hath allow'd; or the Children of the Church, that the Language of her Ceremonies can have any other Signification than that which the Decrees and Uſage of the Church have affix'd to them. And tho' particular Perſons may not have Intentions pure enough,

Rom. 14. 4.

enough, the Weakneſs of one do's not prejudice the Faith of another: and tho there were an Abuſe in the Practice of theſe particular Perſons, is it not enough that the Church reprehends them? And ſuppoſe they were not ſufficiently reprehended, it is one thing to approve a thing, another to tolerate it: And ſuppoſe it were ill to tolerate this Abuſe, I would not break the Unity for this; and to ſeparate my ſelf from a thing which can do me no hurt, I would not plunge my ſelf into the Abyſs of Schiſm, where I ſhould periſh. St. *Auguſtin* avouches, That he ſaw many Superſtitious Practices, which he could not approve; *and yet that he durſt not always reprehend them with an intire liberty, leſt he might ſcandalize either pious Perſons, or hot and turbulent Zealots.* He was not the leſs pure, becauſe there was Iniquity in theſe Practices. *The Church*, continues the ſame Father, *in the midſt of the Chaff and the Tares that ſurround her, tolerates many things: but neither do's ſhe approve, nor do any thing contrary to Faith and good Manners.* What the Church tolerates, is not our Rule, but what ſhe approves: And thoſe who ſerve themſelves of ſuch like things to exaſperate you againſt us, and to hinder ſo great a Good as is that of a Re-union, are accurſed of God.

Aug Ep. 119. ad Jan. cap. 19.

As for what concerns the *Pagan* and *Jewiſh* Ceremonies, with which this fierce Letter ſays our Worſhip is filled; where are they? Is it the Sign of the Croſs? Have we taken that from the *Jews* and *Pagans* to whom the Croſs is *folly*, and a *ſcandal*? Is it the Oyl we make uſe of in the Sacraments according to the precept of St. *James*? Is it the Holy Water which we take in remembrance of our Baptiſm, or the Bleſſed Bread, the pretious remains of the *Agape*, or the Chriſtians Feaſts of Charity, and the Symbol of our Union? Tho we ſhould apply to holy uſes any of theſe Indifferent Ceremonies either of the *Jews* or *Pagans* to fix our Spirits on more holy Objects, would it be a crime?

VII. *Unjuſt Reproaches touching Ceremonies, the Service in Latin, and the Adoration of* Jeſus Chriſt *in the* Euchariſt. *That the Pretended Reform'd are groſs and carnal, not we, as they accuſe us.* Jam. 5. 14, 15.

a crime? But perhaps you complain that the Prieſt appears at Maſs ſometimes with his Hands lifted up to Heaven, as
1 Tim. 2. 8. the Apoſtle preſcrib'd, ſometimes with his Hands joyn'd, to teſtify greater ardour, when the matters require it, or that ſo often as he begins any new Action he turns towards the People to give them, and receive from them a *Salutation* in Sign of their Communion. Are the Miniſters offended at the Sacred habits which their Bretheren the Proteſtants of *Germany*, and their yet more dear Brethren the Proteſtants of *England* have retained as well as the greateſt part of the Ceremonies; And do they expect that theſe things which appear either profitable or indifferent in other Countries, ſhould ſtrike you with horrour, only when you ſee them practiſed by your fellow Subjects, and in the Catholic Church?

In effect, they aim at nothing elſe but to caſt Venom upon all that we do. I ſhall have other occaſions to inſtruct you concerning the Service in the Vulgar Tongue, and I have often done it already by word of Mouth. But what would this furious Miniſter mean by theſe words, *Accuſtome not your ſelves to this Barbarous Language which robs the Peoples Ears of Religion, and only leaves ſomething for the Eyes?* Is not this a viſible Calumny to aſperſe the Catholic Church, that ſhe would conceal from the People her Myſteries after the Council
Conc. Trid. Seſſ. 22. Ch. 8. of *Trent* hath made this Deeree: *That leaſt the Sheep ſhould be without nouriſhment, and that there may be always ſome Perſon ready to give to the little ones the Bread which they ask, the Paſtors ſhall explain to them during the celebration of Maſs, eſpecially on* Sunday's *and Holy-days, ſome Point of what is there read, and ſome one of the Myſteries of this moſt Holy Sacrifice*? It is not then the Intention of the Church to hide from you the Myſteries, but on the contrary, to Expound to you every Day ſome part with ſo much care, as to render them known and familiar

to

to you. The Books which they have put into your Hands explain all to you; and thoſe who perſuade you, that we would take from you the knowledge of the adorable ſecrets of Religion, aim at nothing elſe but to fill you with gall and bitterneſs againſt your Brethren.

But behold the great grievance; We make you adore Bread. I have already profeſſed to you, that I will not enter into Controverſies; but I will only tell you, that this Reproach is like that which the *Socinians* caſt upon us, and which heretofore the Diſciples of *Paulus Samoſatenus* objected to us; they denying the Divinity of JESUS CHRIST, accuſe us of being Idolaters, and imagine they have a purer Worſhip than ours, becauſe they render not Supreme Honour to a Man. But whilſt they glory in being more Spiritual than we, and of paying to the Divinity a purer Adoration; they are in effect Carnal and Groſs, becauſe they follow nothing but their Senſe and Humane Reaſon, which perſuades them that a Man cannot be a God. They would make you Spiritual after the ſame manner; they boaſt of purifying your Worſhip in obliging you to believe, it is only Bread which you ſee upon the holy Table, and that the Body of JESUS CHRIST, which you ſee not there, is not alſo there, neither can it be there. What do you alſo in this but follow Fleſh and Blood? But if after the Example of Catholics, you would raiſe up your minds, if you would render your ſelves capable of believing that JESUS CHRIST hath power to vail himſelf under the Figure of Bread, to exerciſe our Faith; what could hinder you from underſtanding theſe words, *This is my Body*, as literally as theſe, *The Word was God; and the Word was made Fleſh*? Formerly you were taught, that it was an Inhumane Action and contrary to Piety to eat Mans Fleſh with the Mouth of the Body, and eſpecially the Fleſh of ones Father. This Title of *Anthropophagi* and *Cannibals* which

Matth. 26. 26.

John. 1. 1, 14.

the Miniſters gave us, made us paſs for Brutes in the Opinion of their blind followers; and there is no ſort of violence they did not think themſelves oblig'd to uſe to the Words of *JESUS CHRIST* rather than own a Senſe ſo Barbarous. Now that Men's Minds are more calm'd, and they have acknowledged in favour of the *Lutherans*, that this Manducation of the Fleſh of our Lord, which was look'd upon with ſuch deteſtation, has no poiſon in it; that it contains nothing either repugnant to Piety, or to the Honour of God, or to the good of Men; inſomuch as the *Lutherans*, who believe and practice it as well as we, are thought worthy to partake of the Holy Table, and to be true Members of *JESUS CHRIST*: What reaſon have you to ſtrain the Words of *JESUS CHRIST* and by force introduce a Figure of which not one Example is found in Scripture? But if we are Idolaters becauſe we adore *JESUS CHRIST* in the Euchariſt: What are the *Lutherans*? It is not true, tho they tell you ſo, that they do not adore *JESUS CHRIST* in the Bleſſed Sacrament. If you conſult them, they will tell you, that believing *JESUS CHRIST* to be there only when he is receiv'd, they adore him there only when they do receive him, and that 'tis to adore him in receiving him that they receive this Holy Sacrament on their Knees. But tho they did not render him any exteriour Adoration, who knows not that it is not in this Exteriour, the Service do's conſiſt? The Acts of Faith, Hope and Charity addreſſed to *JESUS CHRIST* as preſent, is not this a perfect Adoration they render to him? And if it be an Idolatry to Adore *JESUS CHRIST* in the Sacrament of the Supper, can he that Adores him there Interiourly exempt himſelf from being an Idolater? How then can he have part at the Table of *JESUS CHRIST*, and in the Celeſtial Heritage? Weigh, my Brethren, weigh this ſo ſolid and alſo ſo intelligible a Reaſon, you will ſee how they connive at all the

Lutherans

Lutherans do, but are outragious againſt all that we practice, aiming at nothing but to inſpire you with an unjuſt horrour againſt our Worſhip.

Finally, If it be an Idolatry to Adore *JESUS CHRIST* in the Bleſſed Sacrament, where have the true Adorers been for ſo many Ages? Deceive not your ſelves, my Brethren; The Adoration of *JESUS CHRIST* in the *Euchariſt* is as ancient as the Church her ſelf. But not to tell you only thoſe things which we our ſelves are agreed upon; This Adoration, as all acknowledge, was at leaſt eſtabliſhed in the Church, and conſtantly there decided, ever ſince *Berengarius*'s time, that is to ſay, above Six hundred years ago. Hath Hell prevailed during ſo many Ages? and that which was always to ſubſiſt, *even to the end of the World*, according to the Word of *JESUS CHRIST*, hath it ſuffered ſo conſiderable an Interruption? VIII. *That they cannot accuſe us of Idolatry without Blaſpheming againſt* JESUS CHRIST, *and the promiſes made to the Church.* *A remarkable Paſſage of* M. Claude.

And that you may not think I would amuſe you with a nice diſcuſſion of the Hiſtory of paſſed Ages: Where were the true Adorers when *Zuinglius* and *Calvin* came into the World? For as for *Luther*, it is manifeſt, that if he changed any thing in the Adoration, it was very late. Nevertheleſs, where were theſe true Adorers at the firſt ſtarting up of *Luther*, and in the beginning of the New Goſpel? You preſently betake your ſelf to the Seven thouſand unknown to the Prophet *Elias*, who had not bowed their Knees to *Baal*. But theſe Seven thouſand ſure would have declared themſelves at leaſt when they ſaw the Reformers appear. I have preſſed *Monſieur Claude* to name but one, who joyning himſelf to theſe Pretended Reformers, did ſay to them, *I have always believ'd as you do: I never adher'd to the* Roman *Faith, nor to the Maſs, nor to the Real Preſence, nor the Adoration of* JESUS CHRIST *in the Euchariſt.* To this ſo preciſe a Demand, to this Matter of Fact ſo clearly laid down, what has this Miniſter, ſo full of ſubtilties, anſwered? *Do's* Monſieur de Conſer. Reflect. 13. p 460.461.

Réponſ. au diſc. de *M. de Condom*, pag. 362.

Meaux (ſays he) *imagine, that the Diſciples of* Luther *and* Zuinglius *are oblig'd to make formal Declarations of all they thought before the Reformation, and that they are bound to inſert theſe Declarations in their Books?* You ſee that he had not a Man to name; and this Anſwer may paſs for a ſolemn Acknowledgment, that in effect he knows not one Perſon who has made ſuch a Declaration. It is a manifeſt Illuſion to ſay, That theſe things are not committed to Writing; and that, notwithſtanding it was objected on all Sides, and in all Books to the Pretended Reformers, That the Doctrine which they taught was unknown when they firſt appear'd, yet it never entred into their Minds to tell us, That the greateſt number of thoſe that follow'd them had always believ'd as they believ'd. Moreover, tho' the World has been fill'd with Letters, Hiſtories, and Treatiſes, and that a thouſand and a thouſand times they have endeavour'd to ſatisfie the World concerning the Novelty which we imputed to them, they never yet nam'd theſe Comerades which they ſuppoſe they had among us; and even at preſent, *Monſieur Claude* cannot find them, tho' he be preſſed to name at leaſt ſome one. But in ſtead of ſatisfying this Demand, he alledges to us the ſudden Progreſs of the Reformation; *Which ſhews us* (ſays he) *that the Matter was extraordinarily diſpos'd.* As if the deſire to free themſelves from Vows, from Faſts, from Continence, from Confeſſion, from the Myſteries which tranſcended our Senſes, from Subjection to Biſhops, who were in ſo many Places Temporal Princes; as if the Sweetneſs of Church-Revenues, the Diſguſt taken againſt Eccleſiaſtics, who were, alas! too Ignorant, and too Scandalous; the deceitful Charm of Railleries and Invectives, and that of a Turbulent and Seditious Eloquence; the Power given to Princes and Magiſtrates to decide Matters in Religion; and to all Men, of rendring themſelves Judges of their own Faith, and of believing nothing but the Dictates of their own

Ibidem.

own Sence; in ſhort, as if Novelty it ſelf had not been the alluring Bait to draw in Troops into the New Reformation, whole Cities, Princes, People, and even Prieſts themſelves and Apoſtate Religious. Now whilſt Catholics alledg'd to the Reformers and their Diſciples theſe cauſes of their Revolt, this was the time to anſwer it was not of yeſterday they had theſe thoughts; nay, they ought to have explicated this even before that time. For, in fine, they have ſuppoſed in their new Paſtoral Letters, that according to the Doctrine of St. *Paul*, *It is not enough to believe with Heart unto Righteouſneſs, but that we ought alſo to confeſs with the Mouth unto Salvation, and glorify God with the Body and the Spirit, becauſe he is the Redeemer of them both.* 'Tis thus the Letter addreſſed to *them who are fallen* ſpeaks; and that which is written *to the Oppreſſed by Babylon*, do's not explain it ſelf in leſs formal terms: *Know that it is not enough to hate theſe things with the Heart, but they ought to be condemn'd with the Mouth.* Why do they not then ſhew us thoſe whom they ſuppoſe to have confeſſed before the Reformation, the Doctrine which it taught? Nevertheleſs they cannot ſhew us any one: So true is it, that there were none at all. And it appears on the contrary, that the firſt Reformers, Prieſts and Religious, for the moſt part, had been Conſecrated in the Faith which we profeſs, as we have already ſeen; and thoſe whom they draw into their Rebellion, looked on them as extraordinary Men, who taught them a new Doctrine. Where then in the name of God, were thoſe who believ'd aright, ſince all the World, and as well the Reformers as thoſe that follow'd them believ'd as we do? Rom. 10. 10.

Take heed, my dear Brethren, that you look not upon this Queſtion as unprofitable, or curious. The intent is, to verifie the Promiſes of the Goſpel. Monſieur *Claude* acknowledges, that in vertue of theſe Promiſes of *JESUS CHRIST*, *Teach and Baptize, I will be always with you,* Matth. ult. 19. 20.

We

we muſt underſtand, I will be always with you, Teaching and Baptizing. From whence it follows by his Confeſſion, *That* JESUS CHRIST *promiſed to his Church to be with her, and to teach with her, without interruption even to the end of the World.* And again, *There ſhall always be a Church, and* JESUS CHRIST *will be always in the mid'ſt of her, Baptizing with her, and Teaching with her:* Without doubt it is by the Paſtors he will exerciſe this Miniſtry: 'tis with the Paſtors then he promiſed to Baptize and Teach. Let them explain to us, how thoſe can Baptize ill, or Teach ill with whom *JESUS CHRIST* Baptizes, and with whom *JESUS CHRIST* Teaches.

Rèſponſ. au diſc. de *M. de Condom* p 106. p. 109. p.333, &c.

Monſieur *Claude* oppoſes to us Experience; and to ſhew us, that this invincible force which we attribute to the Eccleſiaſtical Miniſtry in vertue of the Promiſes of *JESUS CHRIST*, do's not at all belong to it, he brings us many Paſſages of *Heriveus*, of St. *Bernard*, of *Alvares Pelagius*, and of others, who in the foregoing Ages deplored the diſorders of the Clergy, and deſired a Reformation. I undertake not here to Examine theſe Paſſages: You may read them; and if you find but only one where theſe Authors have complained of Tranſubſtantiation, or of the Sacrifice, or of the Adoration of the Euchariſt, or finally, of any of the points of Doctrine upon which *Luther* and *Calvin* have grounded their Reformation, I will readily abandon the cauſe. But if on the contrary, among ſo many Paſſages cull'd out as it were for Oſtentation, there be not to be found one that regards the leaſt of theſe things; acknowledge that theſe Pretended Reformers have only taken from theſe Venerable Men, the name of Reformation, and have done nothing but abuſed the World with a ſpecious Title.

IX. *The Blaſphemies of the pretended Paſtoral Letters againſt the Catholic Church, yea, and againſt the Primitive Church alſo.*

Hearken then no more to their dangerous Diſcourſes. Call not any longer that horrid Schiſm which hath deſolated Chriſtianity, a Reformation; and turn againſt the Enemies

nemies of Re-union, the abhorrence with which they would inſpire you againſt us. For is there any thing more worthy of Horrour than to make you hate the Church? Than to repreſent as *Babylon* her, who carries in her Forehead the name of *JESUS CHRIST*, and who puts her Confidence in him alone? Than to make her the Mother of Idolatries and Proſtitutions, who from the beginning of Chriſtianity even unto our days, hath not ceas'd to ſend her Children throughout the whole Earth, and even to the moſt unknown Regions, to cauſe the one only and True God the Father, Son and Holy Ghoſt to be there Adored? It is not we then, My Brethren, who deſerve this juſt horrour which all of us have of Idolatry; 'tis thoſe who accuſe us falſely. Thoſe who bear falſe and ſcandalous Witneſs againſt an Innocent Perſon, are condemned to the ſame puniſhment which the crime of which they bear Witneſs did deſerve, had it been found true: So thoſe who accuſe us of Idolatry, whilſt we confeſs with ſo much Purity the name of God, deſerve before Men, that horrour which is due to Idolatry, and ſhall receive the juſt puniſhment thereof in the ſight of God.

But above all, what horrour are they worthy of, who caſt this Accuſation upon the whole Church, and alſo on the Church of the firſt Ages? It is a long time, my Brethren, ſince the Miniſters acknowledge, That during the Fourth Century the Church deſired the Prayers of Martyrs, and Honoured Reliques: And *Vigilantius* oppoſing himſelf to this Ancient and Univerſal Practice, was ſo ſmartly reprehended by the Writings of St. *Hieronymus*, that he remain'd ſingle and alone in his Opinion. If it be then an Idolatry to requeſt the Prayers of Saints, and to Honour their Relics, this Illuſtrious Fourth Age; yea, this Age wherein the Prophecies of the Kingdom of *JESUS CHRIST* were accompliſh'd more manifeſtly than ever, wherein the Kings of the Earth, till then Perſecutors of the Name

Name of *JESUS*, became, according to the ancient Oracles, his Adorers: this Age, I ſay, ſerved the Creature; the Prophecies of the Kingdom of *JESUS CHRIST*, extended over Idolaters, were accompliſh'd in it, by leading them into a new Idolatry; the *Ambroſes*, the *Auguſtines*, the *Hieroms*, the *Gregories* of *Nazianze*, the *Baſilius*'s, and the *Chryſoſtomes*, whom all Chriſtians have reſpected even till now as the Doctors of Truth, were not only the Followers, but alſo the Teachers and Maſters of an Impious Worſhip, from which only *Vigilantius* kept himſelf pure: So ill founded was Chriſtianity, of ſo little concern was the Name of the Church of *JESUS CHRIST* even in the Firſt Ages.

Can you endure, my Brethren, the Miniſters who by ſuch Reproaches diſhonour the Chriſtian Religion? This is not the only Outrage they commit againſt the Church; and without going further than this pretended Paſtoral Letter *to thoſe who are fallen thro' Torments*, you ſhall there find this Blaſphemy: *Thus in the firſt Ages we ſee the Church fall into an Apoſtacy, like yours, after having taſted the charming Sweets of the Reign of* Conſtantine *the Great.* Oh Prodigy unheard of among Chriſtians! The Holy Fathers reproach'd Hereties with Apoſtacy, in ſeparating themſelves from the Church: But that the Church her ſelf has apoſtatiz'd, he that hears it without horrour, is no Chriſtian; and you cannot look upon thoſe as Paſtors, who have uttered ſuch a Blaſphemy. But this Blaſphemy is inſeparable from the Pretended Reformation. To be able to ſay with any colour, that you muſt go out of the Church as out of *Babylon*, they muſt ſay, That the Church her ſelf had before apoſtatiz'd. If they had reproach'd her with leſs Crimes than Idolatry, they would not have been able to rout out of the Hearts of the Faithful the Veneration they had for her; and it was only by ſuch Exceſſes that a Breach could come.

Deteſt

X. *An Exhortation to the New Converts, to invite them to the Sacraments, & above all, to the Holy Eucharist. That to Communicate under one kind is sufficient. Testimonies of* M. Claude, *and of other Ministers.*

Deteſt it then, my Brethren, and come with all your Hearts to our Unity. Begin by the Confeſſion of your Sins, that you may receive Penance and Abſolution according to theſe Words: *Receive ye the Holy Ghoſt; whoſe ſins you remit, they ſhall be remitted to them; and whoſe ſins you retain, they ſhall be retained.* Believe not that to fulfil this Saying it is ſufficient to have the Remiſſion of Sins announced to you in general, as the Miniſters do, ſeeing *JESUS CHRIST* ſaid not, *Announce*, but *Remit*; and that it ſuffices not to pronounce only in general, ſince it is ordain'd the Prieſts ſhould make a Judgment, and Retain as well as Remit. But we need not wonder that Falſe Paſtors dare not act according to the Terms of the Commiſſion which *JESUS CHRIST* has given to his True Miniſters. Conſider, my dear Brethren, what kind of Reformation this is, where they Reform the Commiſſion given by *JESUS CHRIST* himſelf; and where, together with Confeſſion and the Cenſure of the Prieſts, they take away the very Sinews of Diſcipline, and the Bridle to Licentiouſneſs. John 20. 22, 23.

It is no leſs Attempt to have retrench'd from the Church the Impoſition of Hands, by which the Holy Ghoſt is given to the Faithful. This Sacrament is prov'd by theſe expreſs Words of the *Acts: When the Apoſtles who were at Jeruſalem had underſtood that thoſe of Samaria had received the word of God, they ſent unto them Peter and John; who being come, prayed for them, to the end they might receive the Holy Ghoſt. For he was not as yet deſcended on them, and they had been only baptized in the Name of our Lord* JESUS. *But they forthwith laid their hands on them, and they received the Holy Ghoſt.* It hath pleas'd the New Reformers to decide by their own Authority, and without any Teſtimony of Scripture, That this Sacrament, tho adminiſtred in all Ages, and according to the Practice of the Apoſtles, reſerv'd to the Biſhops their Acts 8. 14.

Succeſſors, was eſtabliſh'd in the Church but for a time. Under pretext that the Holy Ghoſt deſcends viſibly no more, they pretend that he deſcends no more at all, and that this Ceremony is uſeleſs. They might have pretended, with as much reaſon, That becauſe Satan afflicts no more, as in former times, viſibly in their Fleſh, thoſe whom the Church deliver'd to him, ſhe has loſt the Power of delivering them to him by her Cenſures. Believe them not, my Brethren, and be not more wiſe than all Antiquity. Learn diligently of your Paſtors what is the Effect of this Sacrament, and of the holy Chriſm which we bleſs, after the Example of our Fathers from the very beginning of Chriſtianity. You ſhould already have demanded of us with ardour a Sacrament ſo neceſſary to fortifie your Infant-Faith. Come, my Brethren, come and receive it from our Hands: Come, you that are near; deſire it, ye that are far off, and I will come and bring you this Heavenly Gift.

1 Cor. 5. 5.

But above all, prepare your ſelves to Communicate at *Eaſter*, and to receive the Adorable Fleſh of the Lamb without Spot, *who takes away the ſins of the world.* What is there more to be deſired, than to exerciſe the Right belonging to the Spouſe; to enjoy the Sacred Body of the Heavenly Bridegroom; to deliver him your own to be Sanctified by him; to be united to him Body to Body, Heart to Heart, Spirit to Spirit, to the end we may be *made perfect in one with him*; that we may be *bone of his bone, and fleſh of his fleſh*; and finally, *two in the ſame fleſh*, and alſo in the *ſame ſpirit*, with *JESUS CHRIST*? It is not only the Spirit, but the Body alſo, which we muſt prepare for the Body of *JESUS*. For ſince the Word was made Fleſh, the Body which he took is the Means to unite us to his Divinity; and to conſummate the Myſtery, 'tis alſo by uniting himſelf to our Body that the Son of God makes his Grace and his Vertue paſs into our Souls. Run eagerly then to the Body of our Saviour: What have you more

Joan. 17. 23.
Epheſ. 5. 30.
1 Cor. 6. 16, 17.

more to desire, when you have there found with the Divinity and the whole Person of *JESUS CHRIST*, the Source also of Grace and Life?

He has said, *Whoso eateth me, shall live by me.* He hath said, *Whoso eateth of this bread, shall have eternal life.* He hath said, *The bread which I will give you is my flesh, which I will give for the life of the world.* What other Grace could they receive with the precious Blood? And who sees not, that the one and the other, and both together, have but one and the same Vertue? Ought you not to be content to Communicate as pious Antiquity Communicated the Sick; as St. *Ambrose* Communicated when he was dying; as St. *Cyprian* and other Saints Communicated Infants; as the Martyrs Communicated in their Houses, and the Hermits in their Retreats; as many Saints have understood that *JESUS CHRIST* Communicated the two Disciples at *Emaus*; as our Adversaries themselves Communicate those who have an aversion to Wine, and believe not they deprive them of the Sacrament of *JESUS CHRIST*, tho' they make the whole Vertue of it to consist in the *Species*? How much more ought they to be content with one Kind alone in the Catholic Church, where the Efficacy of the Sacrament is plac'd in *JESUS CHRIST* himself? Do you believe the Church, that good Mother, would deprive her Children of the Grace of a Sacrament whose Sweets and Vertue she so well knows? or, that *JESUS CHRIST*, who hath promis'd to be always with her, would permit it? Upon account of this Promise, *Monsieur Claude* acknowledges, *That there is always a Church which publishes the Faith, a Church to which JESUS CHRIST hath given an exteriour Ministry, and by consequence, a Church which is Plain and Visible.* He allows, That we must acknowledge, in vertue of this Promise, *a perpetual Subsistence of the Ministry in a State sufficient for the Salvation of God's Elect, for the*

Joan. 6. 52, 58, 59.

See the Treatise of the Communion under both Kinds, p. 9, 23.

Ibid. p. 81.

Ibid. p. 223.

Réponse au Disc. de M. de Cond. q. 4 p. 102.

Ibid. p. 105.

Edifying the Body of Christ, and for the bringing of all
Ibid. p. 109. *his Elect and true faithful Ones to perfection.* If they want any thing essential to so great a Sacrament as this of the Communion, is the Ministry sufficient to the Salvation and Perfection of the Faithful? Is it to be in this State, not to receive such a Sacrament, but by violating the Commandment of *JESUS CHRIST*? It is a manifest Truth, both among us and the Ministers, That the Church cannot be where the Sacraments are not. If then both Kinds are absolutely necessary to every particular Faithful, if the Sacrament do's not subsist but in the Distribution of them both; the Ministers must say, That so long as but one Kind was given, the Church was without the Sacrament of the Lord's Supper. Nevertheless, they dare not say this: they are forc'd to allow, that People were sav'd amongst us, at least before their Reformation, and that the True Church was there. They are necessarily bound then to acknowledge, the Sacrament of the Lord's Supper was there also, and that by consequence it subsists in its full perfection, being distributed but in one only Kind.

This is also what *Monsieur Claude* acknowledges after such a manner, that it leaves no doubt to those who will but read him with attention. Behold how he defines the
Ibid. p. 129. Church: *The Church is the true Faithful, who make Profession of the Truth, and of Christian Piety, and of true Sanctity, under a Ministry which furnisheth them with necessary Food for a Spiritual Life, WITHOUT DEPRIVING THEM OF ANY THING OF IT.* There is nothing more essential to the Church than what enters into the Definition of it. There enters into the Definition of a Church, That it be *under a Ministry*, that is to say, under Pastors, who are to furnish it with all necessary Food for a Spiritual Life, *without depriving them of any of it.* This
Ibid. p. 130. & sequ. Minister agrees with us in this Foundation; and all the Ministers grant it, That at least until the Pretended Reformation

formation People were ſav'd under the Miniſtry of the *Latin* Paſtors and of the *Roman* Church, and that the true Church was there alſo. It was under a Miniſtry then, that furniſh'd it with all neceſſary Food, without depriving them of any, even tho' they had ceaſed to give the Cup; and the Cup cannot then be reckon'd among thoſe Aliments neceſſary to a Spiritual Life.

Come then, my dear Brethren, come to the Sacred Banquet of the Church, and make not its Perfection to conſiſt in both the kinds, ſince the Miniſters themſelves are forc'd to grant they give you under one kind all the Aliment that is neceſſary to a Spiritual Life, without *depriving you of any of it.* In effect, what ground can you have to doubt? It is upon the Faith of the Church you content your ſelf with your Baptiſm, though you receiv'd it in your Infancy, without the Authority of Scripture, and after a manner, if the Letter only be regarded, ſo different from that which *JESUS CHRIST* ordained; that he himſelf obſerv'd the firſt; wherein alſo the Apoſtles have plac'd the myſterious repreſentation of our Burial as well as of our Reſurrection with *JESUS CHRIST.* You underſtand well, that I ſpeak of the Immerſion practis'd in Baptiſm during ſo many Ages, and compriſed in the Words of our Lord, *Baptize, &c.* that is to ſay, Plunge and dip intirely under Water. If upon the Faith of the Church you are at quiet as to your Baptiſm, rely upon the ſame Faith as to your Communion, and deprive not your ſelves of the whole Sacrament under pretence of deſiring a part of it. It is the utmoſt of my wiſhes to ſee you at the Holy Table, perfecting the Myſtery of your Peace and Reconciliation with the Church. But leaſt you ſhould there receive your Condemnation, and for want of diſcerning the Body of our Lord, render your ſelves culpable, we deſire, as far as it is poſſible, to prepare you our ſelves for this Celeſtial Banquet; and we will go from

Pariſh

Pariſh to Pariſh to give you neceſſary Counſels and Inſtructions. For the reſt we require not extraordinary Perfections. Provided you come to the Euchariſt with a firm Faith, an innocent Conſcience, and a holy Fervour, we will bear with the remains of your infirmity; Remembring that Paſſover of *Ezechias* whereof we have ſpoken at the beginning of this Inſtruction. Many of thoſe who were returned from the Schiſm, had not been ſanctify'd ſo much as was requiſite to keep the Paſſover: *But* Ezechias *prayed for them, ſaying, The Lord who is good will have Mercy on thoſe who ſeek with all their Heart the God of their Fathers, and will not impute to them this, that they are not enough purify'd: and the Lord heard him, and was appeas'd to his People.* Provided then, that being returned to God with all your Heart, you will ſerve him in the ſame Spirit as your Fathers, in the Church where they ſerved him, that which is wanting to your Faith as yet weak, will be ſupply'd by the Mediation of *JESUS CHRIST*, of whom *Ezechias* was a Figure, and the Holy Euchariſt will be your ſtrength.

2 Chron. 30. 18, 19.

In the mean time, my dear Brethren, frequent the Inſtructions and Catechiſms, ſend your Children thither Let me hear no more that there is any among you who abſents himſelf; *Leſt*, as the Apoſtle ſays, *not finding you ſuch as I would, I be found of you ſuch an one as ye would not.* Anſwer me, my Brethren, *What will ye? ſhall I come to you with a Rod, or in Love, and in the Spirit of Meekneſs?* If you have any ſcruple remaining, come to us with Confidence: at all Hours we ſhall be ready to hear you, *and to deliver to you not only the Goſpel of God, but alſo our own Souls, becauſe you are become moſt dear unto us.* Thus you will be my Conſolation and my Joy on Earth, and you will be my Crown at the Day of our Lord *Jeſus.* I know that ſome Artful Spirits ſecretly endeavour to inſpire you with Diſſention, and Prophecy to you,

2 Cor. 12. 20.

1 Cor. 4. 21.

1 Theſſ. 2. 8.

Ibid. 19. 20.

you, changes and imaginary Victories of the Religion which you have forſaken. In defect of any real Appearance, the *Apocalypſe* is not wanting to them, and they make credulous Perſons find what is agreeable to their Fancies in thoſe Obſcurities. But without pretending to be a Prophet, I dare be bold to tell you, Such an unexpected Change as this in the whole Kingdom, has too much the Hand of God in it, not to be maintain'd; and the Piety of the King, who is viſibly Protected by God, will put an end to this great Work. The Work of a Re-union ſhall be finiſh'd, the Work of Charity and Peace, *which ſhall convert the hearts of the fathers to the children, and the hearts of the children to their fathers*; that is to ſay, which ſhall cauſe the Faith of our Fathers to live again in their Children, ſo long ſeparated from an Union with them, and recal the Children to the Church where their Fathers have ſerved God, where their Bodies reſt in Peace, and where they expect the Reſurrection of the Juſt. Malac. 4. 6.

Given at CLAYE, *Sunday, March* 24. 1686.

✠ J. BENIGNE *E. de* MEAUX.

By my Lords Command,

LEDIEU.

FINIS.